# Lutheran Herald

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## Reformation Day, 1957

# To My Son

My dearest son:

I am glad to know that you learn well and pray hard. Keep on, my lad, and when I come home, I'll bring you a whole fair.

I know a lovely garden where many children in golden frocks gather rosy apples under the trees,
as well as pears, cherries,
and plums. They sing, skip, and are gay.
And they have fine ponies with
golden bridles and silver saddles.
I asked the gardener who were these children,
and he said,
"They are the children who like to pray
and learn and be good."
And I said,
"Good man, I too have a son, and his name
is Hans Luther. Couldn't he come into
the garden, too, and eat the rosy apples and
the pears and ride a fine pony and
play with these children?"
And the man said,
"If he likes to pray and learn and be good,
he too may come into the garden,
and Lippus and Jost as well;
and when they all come together, they shall
have golden whistles and drums and
fine silver crossbows."

But it was early, and the children had not yet had their breakfast, so I couldn't wait for the dance. I said to the man,
"I will go at once and write all this
to my dear son Hans that he may work hard,
pray well, and be good, so that
he too may come into this garden. But he has
an Aunt Lena he'll have to bring too."
"That will be all right," said he.
"Go and write this to him."

So, my darling son, study and pray hard and tell Lippus and Jost to do this too, so that you may all come together into the garden. May the dear God take care of you. Give my best to Auntie Lena and give her a kiss for me.

Your Loving Father,
Martin Luther

Written on August 22, 1530, when Hans was four years old.

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Lutheran Herald

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# Symbols of Our Faith

The Editor

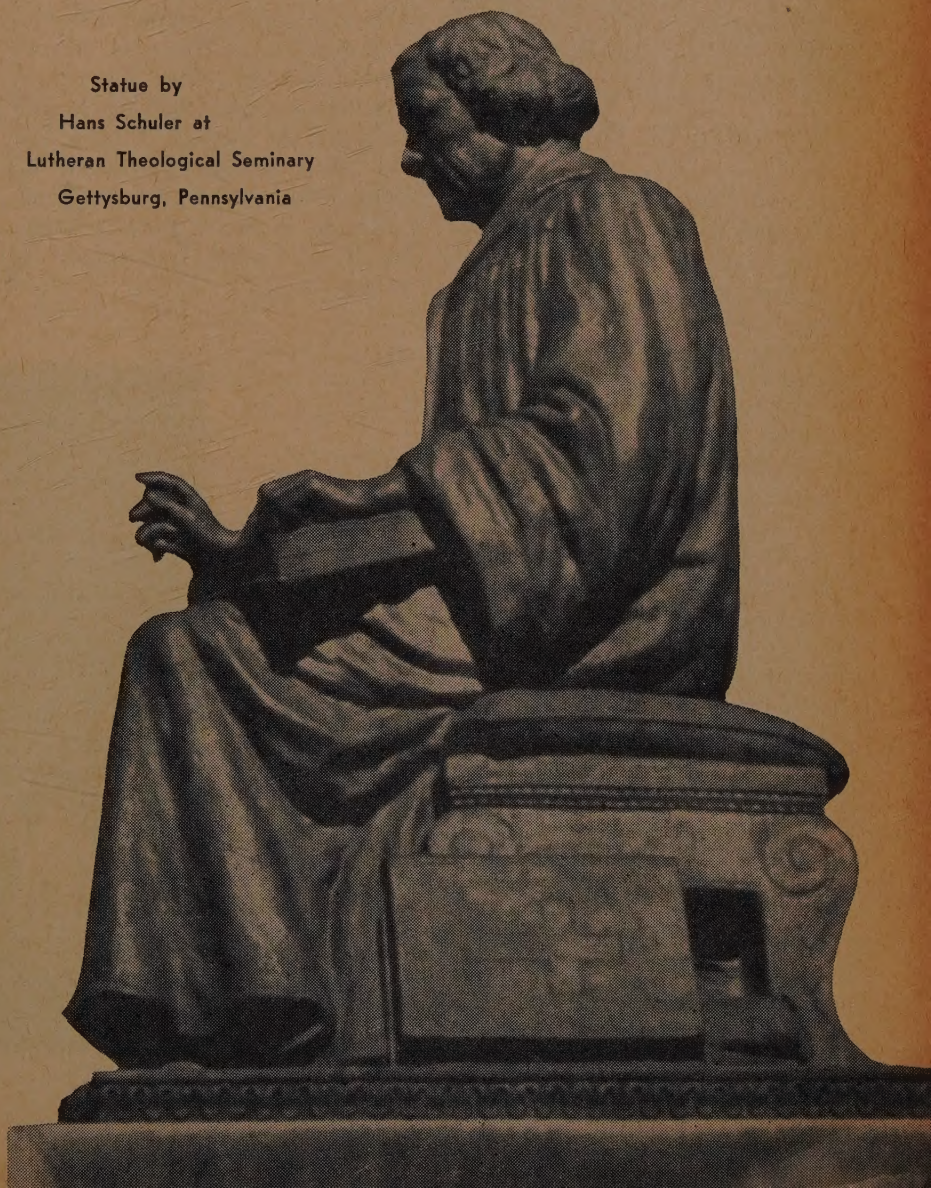
Martin Luther did not set out to m a new church; he was interested reforming the Church, in leading it :k to the apostolic faith. When a w church did develop as the result the Reformation, he did not want named after him. It was the Church Jesus Christ, not the Church of rtin Luther, which concerned him. vertheless, the Lutheran Church es take its name from the great Re-mer, and Martin Luther is revered l his memory is cherished. Some enty million people bear the name utheran" and constitute by far the gest Protestant group in the world. t is therefore quite natural that he become, in a sense, the symbol of r Christian, apostolic, evangelical th. And it is equally natural that name should be immortalized ough institutions with names like ther Theological Seminary, Luther llege, Martin Luther Children's me, etc. (For many years, we had a ther Academy as well.)

What concerns us here is another ve-le for remembering Martin Luther l perpetuating what he stood for—at works of sculpture, Luther stat-. We shall confine ourselves to those the United States. In ten widely ttered places in our country Luther tues of heroic proportions may be nd; small replicas of them are ubtless to be found by the thousands homes and churches.

t was in 1883 that the first outdoor ther statue was erected on Ameri-n soil. It was placed in front of Lu-r Memorial Church in our nation's ital. The Washington Luther intro-ced the American people to the best l finest Luther statue of all times, so-called "Worms Luther." The ist and sculptor who conceived the tue and carried it far toward com-tion, was Ernst Rietschel (1804-51). It was in 1859 that he was mmissioned to execute the statue. In the midst of his work, Rietschel died and the work was carried to completion by two of his students, Schilling and Donndorf.

The "Worms Luther" quite naturally takes its inspiration from the heroic stand of Martin Luther at the Diet of Worms, 1521. It shows the Reformer standing, as he must have stood when he made his famous address at Worms, the Bible resting in one hand, his other hand clenched upon it. This statue stands in the city where Luther took his heroic stand, one of a group immortalizing the heroes of the Reformation.

Replicas of the "Worms Luther" make up six of the ten outdoor statues of Luther to be found in the United States. Besides the one in Washington, D. C., replicas may be found at Concordia Seminary in St. Louis and Concordia College in St. Paul; at Wartburg Seminary in Dubuque, Iowa; in the Cadillac Memorial Gardens in Detroit; and on the campus of Luther College in Decorah, Iowa.



Statue by
Hans Schuler at
Lutheran Theological Seminary
Gettysburg, Pennsylvania

Replica of the Worms statue at Luther College, Decorah.

It is the Decorah statue which is shown here. It has an interesting history. In 1911 the fiftieth anniversary of Luther College was observed. In honor of the occasion, the wives of the pastors of the Norwegian Synod gathered funds for such a statue. The total cost was $2,547, a not inconsiderable sum for those days. With the wives of the pastors taking the initiative, the money was gathered throughout the length and breadth of the Synod. In the hearts of Luther alumni all over the world, the Luther statue symbolizes Luther College. Of the major buildings making up the campus in 1957 only one, Laur. Larsen Hall, was a part of the campus complex when the statue was erected.

Less well known is a Luther statue which has been erected in Hillcrest Memorial Park, Streator, Ill. (Picture not available to us.) Instrumental in having it made and erected were two Lutheran pastors of Streator, both members of the American Lutheran Church, Egmond Kuethe and Otto C. Moke. According to a story in the *Lutheran Standard*, "this work of art was sculptured at the Wunderlich Marble Works, Joliet, Ill., out of a ten-ton block of solid Rocky Mountain granite." The claim is made for it that it is the first "solid granite memorial of Luther in the western hemisphere."

The modern sculptor, Hans Schuler, accounts for the third great Luther statue. There are two copies of it, one at the Lutheran Theological Seminary, Gettysburg, Penna. (illustrated here), the other in Druid Hill Park, Baltimore. It too shows Luther with his Bible, but, unlike the Worms monument, depicts him seated.

Within the present year, a fourth Luther monument has made its appearance on the American scene. Standing on the campus of Concordia Theological Seminary, Springfield, Ill., it was dedicated May 26, 1957. It was a gift to the institution by its alumni. Artist is a German sculptor, Friedrich Adolf Soetebier of Hannover. Bearing in mind that this statue was to give inspiration to men studying for the ministry of the Lutheran Church, Soetebier chose to depict Luther as "the Young Reformer," at the age of 38. It is based on two of the best known portraits of Luther, both painted by Cranach.

At the time this statue was dedicate *The Lutheran Witness* told the sto of some of the vicissitudes which tended its completion:

"The task of applying the clay the structure and the modeling of t head and hands took much time.

"The artist was using the worksh of a foundry for a studio. The abn mally severe winter of 1955-1956 stroyed most of the modeled surfa and much of the modeling had to re-created.

"Last summer Professor Nauma heard the artist report that while so setback in any large commission always expected, he had not anticipat that the foundry which had offe him help in casting would go ban rupt.

"Soetebier rescued some of the pie that had been cast, but all the mon the sculptor had paid to the found was lost. Then the artist discover that materials used in the casting h not met his specifications, and n bronze castings were necessary.

"Finding a new foundry in Frech he began much of the work anew.

"After parts of a statue are c the artist gives them much attenti Then the sections are welded togeth and the whole statue is worked again. The figure is coated to g the metal the desired color."

Luther as the Young Reformer by Friedrick Adolf Soetebier of Hannover. Concordia Theological Seminary, Springfield, Ill.

*n Reformation Day, 1957, we recall the 51 Minneapolis Theses, ffirming our most holy faith. Here is what Assembly of the Lutheran World Federation said about*

# The Freedom to Reform the Church

(1) Through all ages there is one holy catholic and apostolic church, whose head is Jesus Christ. In Him the Father was revealed and to Him the Holy Spirit bears witness guiding us into all the truth.

(2) The church as the pilgrim people of God is being led toward the full realization of the Kingdom of God. In her life on the way, she has her promise and her temptation. The promise is that the Lord will abide with her even to the end of the age and the gates of hell shall not prevail against her. The temptation is to betray her only Lord.

(3) This temptation manifests itself in many ways. On the one hand, the church is tempted to glorify herself as the Kingdom of God which is to come, to equate her own words with the Word of God, her theological statements about Christ with the living Lord Himself, the repetition of venerable confessions with living confession. On the other hand, the church is tempted to distort the proclamation of the crucified and risen Lord as her only Saviour and King into political and economic ideologies, religious syncretism, self-sufficient moralism, or individual sentimentalities in order to make her message acceptable to man.

(4) From the very beginning the church was called to be the herald of the truth, receiving and delivering the apostolic message of the mighty deeds of God in the history of salvation, supremely the life and earthly ministry, death, and resurrection of Jesus Christ, and calling men to repentance and faith. This apostolic tradition in which the living Lord Himself reigns and acts, remains sovereign and unchangeable throughout all ages. In every generation the church must be confronted and judged by this apostolic message. This is her ongoing reformation.

(5) Reformation, therefore, is not creation of a new church but recovery of the true church. Reformation is not a revolt against the authentic tradition but a protest against human traditions in the church which pervert the Gospel of Christ. Reformation is not itching eagerness for novelty, but a penitent and obedient subjection to the renewing Spirit.

(6) The Lutheran church declares her witness to be continuous with the ecumenical creeds and affirms in faith and joyful thanksgiving the recovery of the true marks of the church by the reformation.

(7) The Lutheran confessions claim our allegiance because they not only proclaimed the Gospel in a crucial age of the church's life in accordance with the Scriptures, but they continue to direct us in our understanding of the Scriptures consistent with apostolic tradition.

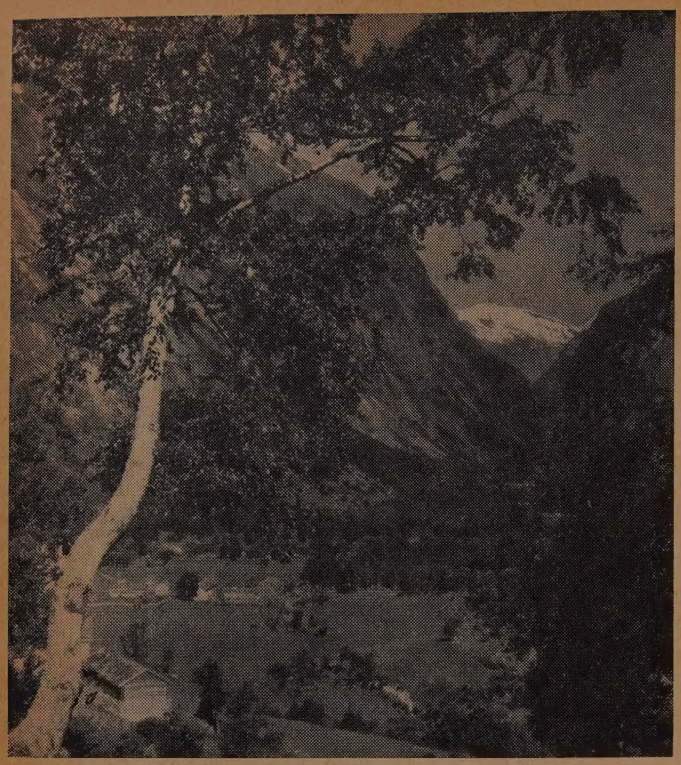
(8) Listening obediently to the Scriptures, abiding in the apostolic tradition, and free to respond to the demands of our time, the church trusts the Holy Spirit to guide her to confess her faith rightly and relevantly in continuity with her historic witness.

(9) Churches in Asia and Africa face an urgent challenge to relate the Christian message to the needs of a world of resurgent non-Christian religions and to develop an indigenous form of church life. In performing this task, they are free and obliged, in the same obedience and continuity, to assume the burden of responsible confession in their own time and place.

(10) The church is called to enter into the life of each age, to penetrate its thinking, to feel with it in its excitements and torments, and thus to administer God's healing power with precision and compassion. For her obedience to be effective, the church must boldly face the massive revolutionary facts of our time. Among these are anti-Christian ideologies, political turmoil, social rootlessness, ethical relativism, the issues raised by scientific methodology and the world-wide resurgence of non-Christian or pseudo-Christian religiosity.

(11) In this situation the church cannot be content with timid lamentations. She must pray for the gift of the Holy Spirit that she may be empowered with humility, wisdom and courage. This is her promised renewal.

By C. S. Lyst



# Norway Today...

**Platters heaped high—a benevolent (and indulgent) government—a wonderland of enchanting beauty—a land where everyone is born a Lutheran.**

Thirty-four years represent a large share of a person's life. It is even time enough for an entire nation to undergo great changes. Certain it is that after an absence of thirty-four years the writer hardly recognized the country of his birth.

Thirty-four years ago a "smörgaasbord" such as that which daily is offered the many hundreds of passengers on the "Oslofjord" would have been unthinkable. To unaccustomed eyes such a display seems almost like sinful extravagance. One might think that it could exist only on a luxury liner, and would have no relationship whatever with conditions ashore.

Of course, the food on "Oslofjord" is justly famous; and has won international renown. Yet it is not wholly unique, nor altogether distinct from conditions in the land to which the ship belongs. Wherever one travels in Norway today (the writer crisscrossed the country from Kristiansand in the south to Narvik in the north), a remarkably high standard of living is in bountiful evidence. Fancy sandwiches heaped high with artistically arranged spread originating from both land and sea are a sight to behold. Other courses are no less tempting, and are generally served in too generous portions to be consumed by a person with only ordinary appetite. Needless to add, the inevitable coffee pot is hardly ever empty and never cold.

Still more remarkable is the fact that the average workingman in Norway today lives in a new, comfortable and well furnished house of his own (though most of the money has been borrowed from "Boligbanken," a government agency, at 2½% interest). Outside the house you frequently see a diminutive European car, or at least a motorized bike.

When inquiring about the sources of this apparent prosperity, a man with a rather important position in the postal service replied, "Well, we've had a blood transfusion from America."

"But suppose that stops, then what?"

"It won't stop."

"Is that so? A lot of people in America are getting plenty tired of pouring out money for foreign aid."

"Yes, but the Americans won't dare cut us off, for they know that if they do, the Communists take over. Since America cannot afford to see the iron curtain go down over Europe, it is just good business to help us along."

### *Life in a Welfare State*

Whether or not the above reflec a general attitude the writer, on accou of too limited observation, is unable say. But strangely enough, people see to worry less about Communism ov there than they do here. Surely a one with some appreciation of wh Norway suffered during the long o cupation must rejoice to see her peop today well fed, well clothed, and w housed in a land where unemployme is practically nonexistent.

Norway at present qualifies as welfare state. Government insuran of all kinds; benefits and subsidies t numerous to mention are designed make the individual's journey throu life as easy and painless as possible, the way from the cradle to the gra Of course this means indebtedness, l of it, and high taxes. But relatively fe seem to worry about that. For eve one who complains, several others w say, "If anybody doesn't get along w in Norway today, it is his own faul

This would seem to indicate som thing bordering almost on irresponsib nonchalance. Is it to some degree tru perhaps, that the citizen of a welfa state doesn't worry overly much abo either individual or collective indebte

ss? Once the state has taken the ce of a benevolent (and indulgent?) rent, the foundation for individual ponsibility is at least partially under- ned. More than that, old-fashioned ctrines concerning divine providence ll need, if not restudy, at least some hrasing. A little more will be said ut that later. For the moment let think in terms of economics. It uld seem obvious that private enter- se must suffer setbacks. This may a good thing, but then again it may t.

### *usiness Somehow Survives*

t is difficult to understand how busi- ss can be benefited when private tiative is snowed under by an ava- che of directives, and by forms and itions which must be filled out in ail and then passed through endless nnels of a bureaucratic paper mill. thing is overlooked. As stated by one n, "If a fox gets into my back yard d begins to destroy my chickens, I not shoot that fox before I have ained proper authority to do so." his is in no sense recorded in a rit of faultfinding. Rather it reflects bewilderment of one who for a v weeks during the past summer ked in great astonishment at a new d, in many respects, very much bet- Norway. According to old-fashioned as, when government and business run in such an unorthodox fashion, ngs ought to grind down to a miser- le stalemate. Instead there is pulsat- activity everywhere. People are too y to worry about what the text books .

Still the writer couldn't quite free nself from the sentiment expressed the saying, "I see it, but I don't ieve it." He found, too, that when voiced his misgivings, they were ired by others. Not so much by the rage working man, perhaps, for he s been led to believe that the state and will perform economic miracles enever the need arises. But one e business man, for instance, rather stfully remarked, "We'll just have believe that they (the good times) l continue." Another, a successful olesale grocer, leaned across his desk d said, "You know, your questions disturb us, too, when we take time to think."

### *How Serious Is Norway's Poor Church Attendance?*

But the chief purpose of this article was not to inquire into political and economic problems, but rather to ask, "Where does the Church fit into this picture?"

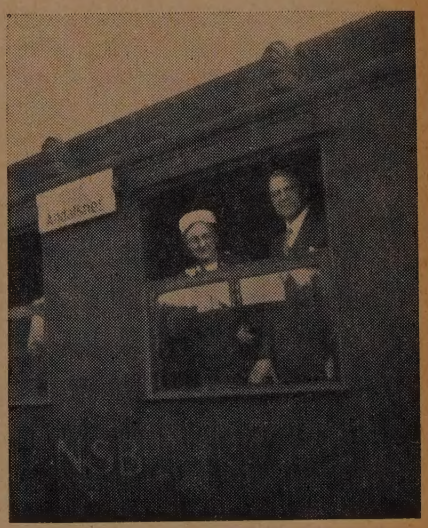
Again the writer is painfully aware of the risk of doing injustice to many by making too sweeping statements. Customs and practices vary greatly in the different sections of the country. Therefore, any observation, however true and properly diagnosed by itself, may be far from typical of the country as a whole. Furthermore, no one community is either uniformly bad or uniformly good. Generally speaking, more people attend church in the west and southwest than in the east. In eastern districts not only small country churches but large cathedral-like edifices often draw only a little handful of their membership to the Sunday forenoon services.

But then it must be remembered that church membership in Norway is not at all the same as church membership in America. An American church is constantly engaged in attracting new members from among people who have at least some interest in and appreciation of the church. The result is a more or less homogeneous group voluntarily banded together for specific purposes. In Norway every citizen is born a Lutheran church member. It has nothing to do with his own volition. Only by formal application can he withdraw his membership, and many, no matter how indifferent to the church, do not go to that trouble. It is therefore impossible to compare Norwegian church-going percentages of membership with American.

But even when taking every qualifying circumstance into due consideration, the overall fact still remains that present-day church attendance is something very far from satisfactory. The church customarily draws large crowds at such events as confirmation, weddings, and funerals. But on "ordinary" Sundays most people pass it by on the other side. It may be different during the winter months, but one of the smaller cities the writer happened to be visiting on a Sunday seemed to be struck by pestilence. Only a few individuals were around, and those few appeared like lost sheep. Where were the people? Well, the answer came in the evening when overcrowded trains and busses brought vacationers back from mountains and bathing beaches.

### *The Impact of Nature and Type of Government*

It is difficult however, to launch into a very severe criticism of such practices, for what ordinary person can withstand Norway's wonderland of enchanting beauty? Excellent communications bring within easy reach of almost everybody any type of sport and relaxation. One day in early July, while traveling by bus over one of the mountains, the writer was startled to see a man with a pair of skis tied to his bike. He was only one among many. Beautiful snow-covered slopes, ideal for



Pastor Lystig and his sister Martha (Mrs. Severson) start out from Oslo on their way up north to the "Land of the Midnight Sun."

A mountain woman calls her husband

skiing, reached almost to the edge of the road.

Yes, the very beauty and great variety of Norway's bewitching nature may be considered a handicap to the church. And then it may be seriously questioned, too, whether it is good for a man's soul that the state to such a large extent takes the place of providence. It was this thought we hinted at a little earlier. An older generation sang, *"Sørg, O kjäre Fader, du; jeg vil ikke sørge;"* which, freely translated, would mean, "Do Thou, O loving Father, care for all my needs." In Norway today it would not seem entirely out of place to sing, "The state for every want provides, I need never worry." In such a setting there is need for judicious selection of old hymns (so often dealing with poverty and destitution), and careful rethinking of old sermon themes, or the whole service may seem unrelated to the modern day. And when that happens a little too often, the sects, speaking the language of the man in the street, find it not too difficult to gain adherents. Let me hasten to add that the few services I had the privilege of attending while in Norway impressed me deeply with their warm, evangelical spirit.

In Bergen another reason for poor church attendance was suggested: *"Mangel paa vennesamfund"* (lack of fellowship of friends). This criticism is both fair and unfair. It is true to a large extent, but how may it be remedied? Many parishes, judged by American standards, are fantastically large and unwieldy, often having a membership of up to ten thousand. This makes it physically impossible for the pastor to come very close to his people. With many he perhaps never gets into any personal contact, except in times of emergencies or during the performance of ministerial acts when his presence is specifically requested and even required by law.

### *The Church Is Still Alive*

It is quite certain, however, that the great majority of Norwegian pastors deeply deplore shortcomings of which they are well aware. That's why they so readily and enthusiastically in recent years have put in practice P-T-R missions imported from the ELC, their sister Church in America. In several places these missions have been used by God to start real revivals; in others a definite quickening of spiritual life has resulted. Twenty new missions have been organized for this fall at strategic places throughout the country. These will reach tens of thousands of people who perhaps for the first time in adult years will be challenged in a personal way to take Christ and His claims seriously.

It is therefore utterly impossible to say that the Norwegian state church is dead. It is not dead as long as so many pastors are so vitally interested in the salvation of souls. It is not dead as long as so many strong mission societies, permeated by a vigorous personal Christianity, continue to draw thousands to their inspiring conventions. It is not dead and will not as long as the Bible and the Catech continue to be taught in the pu schools. Basic Christian instruction need a spark to set it on fire, but spark may come even when least pected. Norway has seen great awal ings and revivals in the past. Wha there to prevent her from seeing other? The fuel is there, all ready the proper spark. Sparks on a sma scale occur even today in scatte places. One young pastor told the w that he has had a revival going in his parish for a long time. W asked whether it was occasioned the P-T-R mission which was cond ed in his community, he replied, " it began earlier, at a funeral, but mission gave it added impetus."

### *Faith Flourishes in Quiet Places*

Though it must be acknowled that the Norwegians cannot very be called a church-going people too it is still possible that the average son, because of his public school inst tion in Christianity, knows fully much about the way of salvation as church-going American cousin. perhaps much of his seeming indif ence belongs to the surface more t to the heart.

The writer will not soon forget experience he had when visiting a sm farm practically isolated from ot homes in the valley. If the family ing there were to be judged accord to their church-going habits, they co only be classified as among the m indifferent. Yet at the close of the v the old grandfather reverently pla a large family Bible before the wr and timidly expressed himself so what as follows, "I am wondering the pastor would be kind enough conduct a little service for us here fore he leaves. It need not be more t ten-fifteen minutes long. We wo appreciate it very much."

That old man has extremely seld responded to the bells of the church, there are bells in his heart, calling his soul to listen to God. Doubt there are many, many others like h in Norway today. And some day, p haps soon, the Church of Norway m experience a rejuvenation of sp which will draw both old and you toward her hallowed portals.

**uropeans who look at America across 3,000 miles of salt water,**
**d who judge us by what happens in Little Rock,**
**metimes make the mistake of believing we hate the Negroes**
**masse. Actually, we don't hate the Negro at all—**
**long as he remains an**

# Agreeable Albert

Karl A. Olsson

**AXIM FOR MOPPETS.** One of the maxims which our istian culture attempts to teach its young is that agree-ness is a virtue. Boys and girls are taught that cheerful dience is the way to blessedness and that meekness, def-nce, lowliness, complaisance will be rewarded both in life and in the life to come.

nce in a while the persuasiveness of the teacher is such a child actually becomes what he is taught. There rges in the world an Agreeable Albert who does what s asked to do and never demands a pay raise, and who ugh days devoid of ease applies consistently the Doctrine he Doormat. When this rare person appears, a little ped and dazed perhaps but smiling through his tears, appeal is so strong that men and women weep un-rollably. When Albert dies, pilgrimages are made to his e and a mound of flowers witnesses to the fact that gh dead, he speaks.

**HE POWER OF UNCLE TOM.** In the mind of the erican people the "good" Negro has always been cast he Agreeable Albert. This is what some southerners and herners mean by the "educated nigger"; he is the Negro bears every indignity with a good-natured smile.

ow there is no question that this Negro is loved. opeans who look at America across three thousand miles alt water and who judge us by what happens in Little k, sometimes make the mistake of believing that we hate Negroes **en masse.** Actually, we don't hate Negroes at s long as they will remain Agreeable Alberts who clean houses, shine our shoes, smile at us in dining cars, sweet music, win our Olympics, and **know their place.**

**HE MEANING OF PLACE.** I had the dubious privi-of spending some of my childhood years in a semifeudal ty. I know something about what it means to be cribbed kenneled and to be not quite accepted. To peek ugh the palings at the Big House. To long, to envy, to adore, and to despair. I know also that meekness is a way to keep this splendid world orderly. The Agreeable Alberts guarantee that not one silken thread of the Gobelin tapestry is disturbed. The fruit hangs gold-orbed, the gravelled walks sweep by tended and vacant lawns, the water of the palace pond reflects only the proud stateliness of swans.

**BLESSED ARE THE MEEK.** I know also that the meek are blessed. Agreeable Albert has his reward. When he speaks or sings or laughs or weeps, the proud world stops to listen. And in Heaven God's throne is surrounded by his kind, for only Agreeable Albert can talk with God about the meaning of grace.

**SURLY MORNING.** But what I long for now and then is a world in which all the Agreeable Alberts have been called away and in which all the exploiters who have fattened on their goodness and their meekness, whose days have been gladdened by their unassumingness, will confront nothing but surliness. A world in which everyone refuses to be bullied, cajoled, or used. A world without any give. An iron world, cold as a filing cabinet and precise as an IBM card. I long for this world because it would be an honest judgment not only on the Simon Legrees but on all oily politicians who have walked to power over the Agreeable Alberts.

And this is the world we are going to have. Sooner or later the nice people will vanish or harden. The worm will turn.

A high school student who has competed against Negroes for several years said to me the other day, "The Negroes are much nicer than the whites. They are nicer when they win and they are nicer when they lose. **I wish we'd give them a chance."**

I wish we'd give **ourselves** a chance before the candlestick is removed and we lose the blessing of our opportunity.

Reprinted from the Covenant Weekly

# The Meaning Is Present--

# The Meaning Is Positive

James A. P

All too often "Protestant" is thought of as simply meaning anti- or non-Roman Catholic. And sometimes Reformation Sunday is thought of as simply the recollection of a time way back in history when we broke with the rule of Rome. So viewed the word Protestant is not a particularly honorable word, and Reformation Sunday is an observance not particularly relevant to men today—nor, for that matter, particularly charitable in spirit. If the meaning of the day is *past* and *negative,* we should abandon it.

But if we think through the meaning of "Protestant" and "Reformation" we'll find that it is *present* and *positive.* And it is this present and positive meaning that alone justifies our keeping of the festival of Reformation Day.

## The Meaning Is Present

The Holy Ghost "who spake by the prophets" speaks to the church today no less than he spoke to the Reformers of old. A truly Protestant church is not merely one that can look back to a reformation: it is one that recognizes its need of reformation today.

Let me cite a few examples:

1. Is your congregation segregated—in fact if not in theory? If the answer is yes (and for most who are reading this that will be the answer), then what refor tion is underway in your congregation?

2. Are the schools and institutions of your denomi tion as open to people of various races as the pu schools in the same area? It ill behooves the chu to lag behind the secular society in the manifestat of Christian principles. When church agencies bec the refuge of those who prefer the mores of their c to the claims of the gospel, the salt has lost its sa Are you backing a reform movement here?

3. Is there tension and factionalism in your congr tion? Is there real democracy among the members or is the control tightly held by a few "lay popes" wh no one—not even the minister—dares to challenge so, there's plenty of room for a reformation.

4. Do the members of your congregation regul attend church every Sunday? If not, reformation c begin here.

5. The Bible tells us that the early Christians celebr the Lord's Supper every Sunday. Luther, Calvin, C ner, and Wesley endorsed the same practice. What a your congregation? Are you reformable in this rega

6. The Apostles were enjoined to heal the sick. in the Epistle of James we read: "Is any sick am

*The author is the distinguished Dean of the Protestant thedral of St. John the Divine, on Morningside ights, New York City, and Adjunct Professor of ligion and Law at Columbia University.*

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u? let him call for the elders of the church; and let m pray over him, anointing him with oil in the name the Lord: And the prayer of faith shall save the sick, d the Lord shall raise him up; and if he have com- tted sins, they shall be forgiven him." Is this ministry healing practised by your church (of course concur- ntly with the ministry of medicine)? Perhaps reforma- n is needed here.

7. In our support of the church and its mission our ts often resemble a "tip" to God. Yet all we have is ally His. Are the people of your church really giving crificially? We are under command to bring the light the gospel to all men; actually we are only scratching e surface—in terms of the real possibilities.

## he Meaning Is Positive

The Reformers, in their negative reaction to serious uses in the life and teaching of the medieval church, me to positive conclusions about the meaning of the ristian faith. These conclusions were not limited to eir own time: they spanned the past and the future. hey were not new ideas; they were the revival of old eas, part of the original deposit of the Faith but hich had been lost or distorted in the intervening nturies. And they apply today as fully as they did in e 16th century. What are these positive teachings and hy are they important today?

1. *The absolute sovereignty of God.* No earthly au- ority, in church or state, has the last word; God has. hus, no earthly ideal of pattern of life is free from iticism. This is the basis of personal independence an age in which the pressures to conformity are eater and greater all the time. It is, for example, an portant message for "The Man in the Gray Flannel it" or "The Organization Man."

2. *The 100% claim on every man's life.* In medieval aching there was a "high road" and a "low road" to lvation. Members of religious orders bound themselves a higher law; but, for the ordinary layman or priest, eeping the Ten Commandments and the six precepts f the church would suffice. Anything done over and above counted for extra credit. The Reformers' aim was not to cut the "religious" down to size, but to elevate men in all callings to the religious life. All men are called to serve in total commitment, in all their decisions, in the use of their time, means, and talents. This higher law can give meaning and dignity to every daily task; it deepens the sense of responsibility in life —in the 20th century no less than in the 16th.

3. *Justification "by grace through faith unto good works."* The minute the law is seen as 100% it is obvious that we cannot "make up" for our sins, since any new good thing we do we are supposed to do anyway. So it was clear to the Reformers that we cannot be saved by our works but only by God's grace received in penitent faith; good works, seen before as means of salvation, become instead the grateful response to salvation freely given, unearned. Today, more than ever, we are aware of the devastating effects of anxiety due to a sense of guilt, and the importance of self-acceptance to a healthy personality. The answer is found in the old doctrine of justification: I can accept myself because God accepts me, though unacceptable; and in the confidence of that acceptance I can become more acceptable.

4. *The priesthood of all believers.* The Reformers perceived that all men are called to a ministry, and that there are no higher or lower "callings," but that all are to share in God's creative and redemptive purposes in the world, each in exercise of his own particular gifts. Thus all are called not only to do their daily work in a spirit of dedication, but are called to spread the gospel, to redeem men. And all are priests in the holiest of actions, the Holy Communion— as "concelebrants," and as co-offerers of the "sacrifice of praise and thanksgiving" in which we enter anew the once-for-all sacrifice of Christ.

A deep sense of this common priesthood of all believers is needed *today*—not only for the sanctification of our daily work, but the expansion of the working team of the Church and the grasping of the full meaning of our services of worship. And it will give us real fellowship on the deepest level, rather than on the superficial basis so often relied upon today as an antidote to loneliness.

In short, the key emphasis of the Reformation can today, as in the centuries past, give men what they need most: *independence, a sense of responsibility, self-acceptance,* and *fellowship.*

Thus, the message of Reformation Sunday is not merely past and negative: it is present and positive. Let us celebrate it in that conviction.

# Editorial...

The Joint Union Committee has held another meeting, its fifth this year. It was a three-day affair, October 2-4, and was preceded and followed by related meetings.

## Parish Education In TALC

As this is written, the usual news story has not been prepared; it will appear next week. We are interested here in just one item from the two-page agenda of JUC, one which caused the committee as much concern as has any issue during the year: plans for the Division of Parish Education in The American Lutheran Church. We make all possible haste to get this matter before the members of ELC because we know how deeply interested our Church is in Parish Education.

Those of you who read the Parish Education issue of Lutheran Herald a few weeks ago will have taken note of the article by Dr. Richard Evenson on "The Long Range Program." This is an all-inclusive program of study, curriculum preparation and publication, leadership training, and promotion which was initiated by The United Lutheran Church in America. The other member bodies of the National Lutheran Council were graciously invited to participate in the program and all accepted—to varying extents. The 1956 convention of the ELC empowered its Board of Parish Education to go along, but, at present, only on a "study" basis. If carried through to its ultimate conclusion, the Long Range Program will mean that the present Parish Education enterprises and programs of the participating Churches will to all intents and purposes be merged.

The whole matter came under the purview of the Joint Union Committee for two reasons. In the first place, JUC is charged with preparing a budget for the new Church. The Long Range Program entails expense far in excess of what the present boards are receiving from their respective Churches. So the question for JUC to decide was whether it would be possible to add the needed additional funds in the budget of the Division of Education without jeopardizing the remaining work.

Secondly, since the Long Range Program has gotten under way before the union and will continue on indefinitely, the question arose whether JUC dared to recommend a program which would bind the new Church-to-be. Let it be very clearly understood that, on this point, JUC has absolutely no authority to act for the Churches as they are *now*. All it can do is to express its judgment in relation to the Church *after* the union.

A great deal of time was devoted to a discussion of the Long Range Program in the several synodical uni committee meetings. Still more time was devoted to by JUC, with representatives of the various departme of Parish Education present. The final upshot was t JUC unanimously adopted this resolution:

Whereas, The Joint Union Committee recognizes need for the best possible material for the teaching agenc of The American Lutheran Church and commends boards of Parish Education for giving early considerati to this need; and

Whereas, The educational agencies of the Church m be well served through the inter-Lutheran production such material; but

Whereas, In the judgment of the Joint Union Committ the present contractural arrangements of the Long Ran Program do not permit The American Lutheran Church remain free to determine its own course in developi and promoting teaching materials; and

Whereas, The Joint Union Committee finds it impossi to pass favorable judgment on a program of such d significance without a clearer understanding of the p and its implications; therefore,

Be It Resolved, That the Joint Union Committee can commit The American Lutheran Church, its Board Parish Education, or its publishing enterprise, to the Lo Range Program as it now stands.

What is the force of the resolution? That is somethi which should be made crystal clear. First, let it be not that it is addressed to the Joint Boards of Parish Ed cation of the uniting Churches—*not* to the Churc themselves. Secondly, it is purely advisory; it mer expresses the conviction of JUC. In no sense does attempt to dictate to either the Churches or the boa what course of action they shall take. If the several boa of Parish Education decide that participation in the Lo Range Program should continue, and the Churches convention concur, the JUC resolution cannot, and d not intend to, place a road block in the way.

It was exceedingly difficult for the committee arrive at its conclusion. Deeply concerned, as we are, that the very best shall be available to our childre anxious to further any legitimate co-operative a united efforts with our sister Churches of the Natio Lutheran Council, probably every member of JU wanted with all his heart to place his stamp of u qualified approval on the Long Range Program. Wh the committee voted as it did, it did so only becau there seemed nothing else it could do—and it did with the hope and prayer that the coming years, wh The American Lutheran Church has come into bei will present many opportunities for co-operation.

# Regardless of Race

To the Congregations of The Evangelical Lutheran Church:

At the General Convention in June, 1956, five new professors were elected to the Faculty of Luther Theological Seminary at St. Paul. Four accepted the election and were installed October 31, 1956. The fifth man, the Reverend Arndt L. Halvorson, pastor of the University Lutheran Church of Hope in Minneapolis, has struggled for a considerable length of time before God gave him peace in the acceptance he has now forwarded to this office. Under date of October 7, Pastor Halvorson wrote:

"Last Wednesday, October 2, I presented my resignation at the University Lutheran Church of Hope, and I am now free to accept the call of the Church to be professor at Luther Theological Seminary. It comes almost as a surprise to myself that this decision should give me such a feeling of peace and sureness of doing the right thing. It is my prayer that God will be able to use me well in this important call. I thank the Church for her patience during my deliberations."

Fredrik A. Schiotz

L he name of Little Rock, Arkansas, has been repeatly blazed across the front page of the country's newspers during the dying weeks of summer and the st days of fall. Through the story of Little Rock, mething of America's soul has been mirrored for all e world to behold. People of lands in far-off Africa d Asia, sometimes more familiar with the United ates Constitution than our own citizens, ask questions. me do it in sorrow and some do it in glee. "How n this happen," they ask, "in a nation where the reamble to the Constitution states: 'We the People of e United States, in Order to form a more perfect nion, establish Justice, . . . promote the general Welre, and secure the Blessings of Liberty to ourselves and ur Posterity, do ordain and establish this Constitution r the United States of America'?"

The wistful, puzzled questions from Africa and Asia e today being directed to the Churches as well as the nation. This was abundantly evident in the ddress of Chief Thomas Marealle of Tanganyika at ne of the public event sessions at the Lutheran World ederation Assembly in August. None of us can exonate ourselves by saying this is a sectional geographic oblem. Population mobility has made it the problem the whole country. It may be necessary for the ELC adopt a general convention resolution that will make clear that we stand on Biblical ground also in this ue. The Board of Home Missions has been on record for some time with the following paragraph in the contract it enters into with all new congregations that get subsidy from the Board:

"On Its Part the Congregation Agrees:

(1) To cooperate faithfully with the pastor in reaching out to all the unchurched people in the entire community *regardless of race, economic standing, religious background or other circumstances,* in order that they may be brought under the influence of the Gospel of Jesus Christ and won for Him and His Kingdom;"

But the Church itself should adopt a resolution that would leave no doubt where it stands.

While the public mind is preoccupied with Little Rock, Arkansas, news stories, it will be easy for people to act and speak on the basis of quick reaction and little thought. Christians have a call to provide a leaven of sobriety shaped in the school of prayer. This leaven will be helped in its good work if we keep our eyes on the many instances in both the North and the South where the fellowship of believers is practiced in the fulness of the Third Article's meaning. One such instance came to my attention this summer when the Reverend D. L. Makhathini, a Zulu pastor doing special work at Luther Theological Seminary, served as pastor of our congregation at Hudson, South Dakota, substituting for Pastor E. S. Skaar when he was on vacation. Did you read the copy of his letter to Dr. Burgess, published in the October 8 issue of Lutheran Herald on page 951? The spirit in this letter from a negro pastor reporting on his experience in serving a white American congregation is the stuff out of which integration is made.

Fredrik A. Schiotz
President, ELC

# Lamb Awards

William H. Ger

This year twelve men, members of the ELC, were called to come forward in their churches to have placed around their necks the "Lamb Award" of Lutheran scouting.

This little drama, which takes only a few minutes, was enacted in nine states in 1957. The men who were singled out for the highest honor that their church can give its adult Scout leaders ranged in age from 35 to 71 years. Totaling up their experience, they represented nearly 200 years of Scouting and 100 years of adult leadership to the boys of their communities.

Behind these bare facts lie stories of sacrificing men who have devoted many hours of their lives to helping boys. One of the twelve men is the busy pastor of a parish. The other eleven are laymen who have willingly spent their spare time with the Scout troops, in committee work which lies behind a successful troop, or in the task of recruiting other leaders for the Boy Scout movement. Some of the men have done this because they wanted to be in Scouting with their own sons. Some of them have no sons of their own.

Many of the men have acted as Cubmasters and Scoutmasters of their Boy Scout units. They have been concerned about the spiritual life of the boys and acted as chaplains or provided chaplains for the troops. They have spent many nights on army cots or in a sleeping bag on an "overnight" or a "cook-out" or a "jamboree." They have hauled groups of boys on trips to their camps or on service projects for their church. Patiently they have worked with dozens of boys who wanted to qualify for the "Pro Deo et Patria" award of the Lutheran Church.

Some of the men who received Lamb awards this ye were in the forefront as leaders of their troops or co mittees. Others have been in the background—the m who are ready to give a helping hand to the Scouts wh most needed.

Each of them was recognized as a man who should honored for his work, therefore some committee individual sent his name and qualifications to the EL Boys' Work office. An investigation was made, and recommendation then went on to the National Luther Committee on Scouting.

Each synod of the Lutheran Church is entitled only one Lamb Award for each 100,000 baptized me bers.

The awards are made locally in the manner whi the local group chooses. Most of the twelve this ye were presented in church by the local pastor. One m was honored on his birthday. Another was present with the award at a district Brotherhood meeting.

But no matter how it was done, the churches we happy to be able to say "thank you" in this way these men who have demonstrated not only their Sco ing ability and leadership, but also their interest their own church and the spiritual life of the bo in their troop.

These are the men who this year have been honored: Roy M. Bru, Billings, Mont.; Robert Bru Wheaton, Minn.; Paul K. Dudley, Bozeman, Mon William F. Emmons, Milwaukee, Wis.; Maurice Enge, Onalaska, Wis.; LeRoy J. Floth, Riverdale, N Dak.; Rev. Elwyn D. Goodsell, Joliet, Ill.; Harold Hal Osage, Ia.; Justin C. Iverson, C mar, Ia.; Clare E. Newell, DeFor Wis.; Leif Owre, Carmichael, Cal Edwin Snedvik, Seattle, Wash.

IT HAPPENED 12 TIMES IN 1957—Typ of the presentation of a Lamb Award a deserving adult Scout leader is this sc in St. Paul's Church, Riverdale, N. D Receiving the award is LeRoy Floth (sec from right). Others are (left to right) R Howard Benson, pastor of St. Paul's; O Engen, North Dakota district brotherh president and Elmo Cross, member of local Scout Committee. Mr. Floth has b a Scoutmaster for four years, previo served as a Cubmaster, and is an a instructor of Scout leaders in the Miss Valley Boy Scout Council. He is also a H school Bible class instructor and an ac layman in his church.

# STATISTICS FOR 1956: LUTHERAN CHURCH BODIES IN THE UNITED STATES AND CANADA

| | Church Bodies | Total Ordained Ministers | Serving Pastorates | Organized Congregations | Regular Preaching Places | Baptized Membership | Confirmed Membership | SUNDAY SCHOOLS: Number | SUNDAY SCHOOLS: Teachers | SUNDAY SCHOOLS: Pupils | CONGREGATIONAL FINANCES: Property Valuation | CONGREGATIONAL FINANCES: Indebtedness | CONGREGATIONAL FINANCES: Local Expenses | CONGREGATIONAL FINANCES: Church Work at Large | CONGREGATIONAL FINANCES: Total Expenses | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | United Lutheran (NLC) | 4,514 | 3,271 | 4,447 | 67 | 2,335,352 | 1,596,165 | 4,442 | 94,815 | 804,851 | $498,205,858 | $47,811,023 | $74,358,202 | $18,963,021 | $93,321,223 | 1 |
| 2 | Lutheran Church-Missouri Synod (S) | 5,505 | 4,112 | 5,251 | 147 | 2,152,412 | 1,385,035 | 5,002 | 75,072 | 669,268 | 489,596,648 | 96,988,875 | 90,253,316 | 21,756,555 | 112,009,871 | 2 |
| 3 | Evangelical (NLC) | 2,042 | 1,443 | 2,602 | 70 | 1,043,230 | 692,383 | 2,470 | 41,558 | 313,716 | 172,781,188 | 26,931,719 | 30,750,854 | 8,047,677 | 38,798,531 | 3 |
| 4 | American (NLC) | 2,062 | 1,618 | 2,083 | 10 | 937,512 | 626,324 | 2,070 | 34,567 | 321,692 | 181,642,278 | 25,799,471 | 34,424,497 | 5,448,051 | 39,872,548 | 4 |
| 5 | Augustana (NLC) | 1,210 | 897 | 1,229 | .... | 557,404 | 380,070 | 1,180 | 22,699 | 208,230 | 120,773,325 | 16,282,899 | 20,442,391 | 4,629,314 | 25,071,705 | 5 |
| 6 | Joint Synod of Wisconsin (S) | 804 | 674 | 831 | 29 | 339,106 | 228,115 | 773 | ..... | 50,784 | ..... | ..... | 10,376,801 | 2,466,888 | 12,843,689 | 6 |
| 7 | Lutheran Free (NLC) | 244 | 161 | 355 | 5 | 74,219 | 49,911 | 315 | 3,765 | 72,755 | 11,652,973 | 1,524,743 | 2,074,695 | 526,479 | 2,601,174 | 7 |
| 8 | United Evangelical (NLC) | 214 | 141 | 186 | 8 | 62,104 | 38,650 | 184 | 2,579 | 24,813 | 12,037,006 | 1,875,764 | 2,327,721 | 515,806 | 2,843,527 | 8 |
| 9 | Suomi Synod (NLC) | 95 | 73 | 160 | 22 | 35,773 | 25,367 | 126 | 1,548 | 11,731 | 5,064,729 | 673,666 | 1,308,025 | 121,513 | 1,429,538 | 9 |
| 10 | American Evangelical (NLC) | 79 | 56 | 85 | 1 | 22,899 | 15,818 | 77 | 826 | 5,252 | 3,240,689 | 288,989 | 546,590 | 210,240 | 756,830 | 10 |
| 11 | Slovak Church (S) | 58 | 56 | 59 | 14 | 15,888 | 12,630 | 49 | 378 | 3,439 | ..... | ..... | 830,000 | 110,000 | 940,000 | 11 |
| 12 | Norwegian Synod (S) | *71 | *53 | *76 | *4 | *12,823 | *8,445 | *76 | *445 | *3,187 | *2,209,800 | *431,448 | *354,317 | *66,878 | *421,195 | 12 |
| 13 | National Evangelical | 33 | 30 | 65 | 9 | 9,027 | 5,921 | 58 | 459 | 2,949 | 1,400,622 | 299,479 | 293,012 | 38,080 | 331,092 | 13 |
| 14 | Finnish Apostolic | †22 | †18 | †59 | .... | †8,001 | †6,589 | †32 | †234 | †1,526 | †390,246 | †14,355 | †47,008 | †8,964 | †55,972 | 14 |
| 15 | Negro Missions (S)‡ | 26 | 25 | 48 | 4 | 6,831 | 3,199 | 51 | ..... | 3,069 | ..... | ..... | 107,603 | ..... | 107,603 | 15 |
| 16 | Lutheran Brethren | 91 | 47 | 41 | 45 | 4,220 | 2,228 | 40 | 425 | 3,076 | 1,491,500 | ..... | ..... | ..... | ..... | 16 |
| 17 | Eielson Synod | 5 | 4 | 10 | 10 | 1,500 | 1,100 | 6 | 15 | 150 | 85,000 | ..... | ..... | ..... | ..... | 17 |
| | GRAND TOTAL | 17,075 | 12,679 | 17,587 | 445 | 7,618,301 | 5,077,950 | 16,951 | 279,385 | 2,500,488 | $1,500,571,862 | $218,922,431 | $268,495,032 | $62,909,466 | $331,404,498 | |
| | Total — United States only | 16,514 | 12,156 | 16,561 | 313 | 7,388,176 | 4,930,456 | 16,035 | 272,777 | 2,446,419 | 1,473,503,356 | 214,428,799 | 264,028,459 | 61,747,171 | 325,775,630 | |
| | Total — Canada only | 561 | 478 | 1,026 | 132 | 230,125 | 147,494 | 916 | 6,608 | 54,069 | 27,068,506 | 4,493,632 | 4,466,573 | 1,162,295 | 5,628,868 | |

(NLC) denotes members of the National Lutheran Council, (S) of the Synodical Conference.

* Figures from 1954.

† Figures from 1953.

‡ Decrease over years indicates gradual absorption of Negro congregations by Missouri Synod.

# For the Family Altar

J. R. Hestene

## TOWARD THE TWENTIETH SUNDAY AFTER TRINITY

**The Epistle: Romans 11:1-12**

**The Gospel: Matthew 13:44-5**

### Monday, October 28
### MAKING TIME COUNT
**Read Ephesians 5:15-21**

*Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil.*

People who have a great deal to do in this workaday world know that they must budget their time in such a way that they can get their work done. They cannot afford to lose time, say nothing about wasting it needlessly.

Paul reminds us that time takes on a special value to those who walk as members of the Kingdom of God. It is precious because every moment is an added opportunity to glorify God. Moments lent to foolishness are lost. These moments contribute nothing to the forward movement of the individual. By foolishness is not meant innocent fun, but that which is against the will of God. Likewise drunkenness and all that follows in that way of life. Time consumed in this way is wasted and lost.

The hands on the clock move with most profit when every day is greeted as another day of grace to be lived unto God.

### Tuesday, October 29
### THE FEAST
**Read Matthew 22:1-14**

*"The kingdom of heaven may be compared to a king who gave a marriage feast for his son."*

Jesus compares the Kingdom of God to a marriage feast. God invites all people to come to the feast. There are three responses.

First, there are those who hear the invitation but do not come. In fact, they make light of it. They say they have more important things to do. Such people have a bad sense of values because nothing is more important than the Kingdom.

Second, there are those who hear the invitation and respond to it. In the parable, they were those who were not considered at all at the beginning but were invited when the first group turned it down. Only sinners are invited to the feast of the new life.

Third, there was the man who came to the feast without proper dress. This man tried to "crash" the feast, and was thrown out. The proper dress for the Kingdom is the righteousness which is in Christ.

### Wednesday, October 30
### THE PROTECTED CAUSE
**Read Romans 11:1-6**

*"I have kept for myself seven thousand men who have not bowed the knee to Baal."*

There are times when Christian people wonder if the cause of the Christian Faith is lost, if it is not being completely overwhelmed by the forces of evil. They feel the same as Elijah did when he was ready to run away from it. But God reminded him that He was watching it; He was keeping for Himself seven thousand who had not bowed the knee to Baal.

Every sincere Christian is one of those whom God is keeping to make sure the Kingdom will remain on earth to the end of time. And if we know that we are one of these, let us rejoice that God uses us in His cause.

There is much to be done on the part of those whom God is keeping. There is a world to be won for Christ. This is a great assignment but the Holy Spirit adds His strength to the work of the Church so that the witness of the few is really God at work. It is important that those who are His be used mightily of Him.

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### Thursday, October 31
### GREAT THINGS
**Read Psalm 126:3**

*The Lord has done great things for us: we are glad.*

On the anniversary of the Reformation it is good to recount some of the great things that were restored to the individual believer through the fearless zeal of men who stood up against the might of the Church in error. For instance, the fact that you are your own priest. Nobody stands between you and God except your Savior. Then this, that you have the right of private judgment. You may read the Word for yourself and ask the Holy Spirit to guide you into the truth. Then, you are free to live to the glory of God and the service of man.

Luther said, "A Christian man is a perfectly free lord of all, subject to none. A Christian man is a perfectly dutiful servant of all, subject to all." The freedom that was restored to the person who is a believer is a great thing, and one that we must be sure to keep and use. In so doing we shall be happy servants of the Lord.

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### Friday, November 1
### ARE YOU IN IT?
**Read Revelation 7:13-17**

*"Who are these, clothed in white robes, and whence have they come?"*

When you read this passage it is just as though you were being shown a picture of the saved in heaven and you are looking to see if you know anyone there. And you ask the same question put by one of the elders: "Who are these . . . and whence have they come?"

These are the saved. They have come out of the great tribulation. They have been taken from the world of sorrow; they have been removed from the place where sin, death, and the devil hold sway.

What happened to them that they now stand before the throne of God? "They washed their robes and made them white in the blood of the Lamb." They believed in Jesus. They knew they were sinners and that Jesus died to save them. The white robes they now have is the righteousness of Christ which they have trusted.

If you trust Christ as your Savior and live in obedience to Him you know right now that you are in the picture!

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### Saturday, November 2
### WE ARE TENANTS
**Read Matthew 21:33-44**

*"There was a householder who planted a vineyard . . . and let it out to tenants and went into another country."*

One meaning of this parable is that the Jewish nation did not accept Jesus. It was taken from them and given to the Gentiles who accepted Him.

Another meaning is that we are tenants in God's vineyard. We are to bear fruit. Not merely occupy space; we are to produce. Having Christ we must live lives that reflect Him. If we do not, something is all wrong. And furthermore, if we do not bear fruit, we will lose Christ entirely.

Why should I not let Christ so work in and with me that I bear fruit to His honor and glory? In what better way can I use this life? In what better way can I honor Christ?

How good it is to be a tenant in the Vineyard! Let us pray God that He will awaken us to this wonderful truth and lead us to take good care of that which He has entrusted to us. Let Christ rule in your life!

# Correspondence

## ssembly Issues

I would like to express my appreciaon to you and the members of the ERALD staff for your excellent coverage the Lutheran World Federation Asmbly. I have appreciated each issue d have been thankful for the reportg done by the HERALD.

The item entitled "The Assembly and e Atom" in the Sept. 10 issue (reived this week in Japan) was of rticular interest to me. As missionary rector of the Hongo Student Center Tokyo I am continually in discusn with Japanese students concernng the atom and the Church's attitude ncerning the atom bomb.

MORRIS A. SORENSON JR.
Missionary, ELC
Tokyo, Japan

I wish to thank you for those exllent issues of LUTHERAN HERALD fore and during Assembly days. I now that each issue is a good one but ese of which I speak promoted the ssembly when we so much needed blicity, and they told the story of e Assembly in a fine way. That issue which you presented the day by-y schedule should wear a blue ribbon. sent out 100 of that number to pasrs and people who had asked me hat they could attend, the meetings most interest, and timetable for the ll ten days and so on. These people anked me for doing this.

Well, the Assembly was a great sucss and we owe you editors a debt gratitude. Please accept my thanks d the thanks of many, many others ho are indeed grateful.

(Dr.) PAUL LUTHER WETZLER
Minneapolis, Minn.

## urning Conscience

My Christian conscience is hurting! As individuals many of us are unppy about the integration troubles in Little Rock. Our WMF put itself on record with letters of protest to the governor of Arkansas.

But have we, as an organized Church and an instrument of God, done anything of real benefit to promote brotherly love and understanding about this particular situation? Prayers for the guidance of our leaders during this crisis have been conspicuously absent from our churches in these parts.

I, for one, believe that a change of heart in its most fundamental understanding will be necessary before our racial problems can be solved. Is it possible this could come about without it being the work of God?

Have we called on Him, alone and together, to bring this peace and understanding to our leaders? I think not.

Let us pray.

JOAN ROBERTSON
Encino, California

## Laymen in the Pulpit

►I have read your editorial on the subject "Laymen's Sunday." I recall that some years ago the Brotherhood of our Church urged the congregations to take up an offering for the Brotherhood. I have read that in some other denominations on Laymen's Sunday local laymen would be asked to preach in the church. Instead of calling it a sermon they probably called it a public testimony or a devotional talk.

It would seem strange if there is a single congregation in the ELC where there is not one or more laymen who have been deacons, Bible class teachers, or those who open brotherhood meetings with devotions. Why should not the pastor who is in charge of the Laymen's Sunday ask a trusted layman to step to the platform and deliver a message?

N. N. RONNING
Minneapolis, Minn.

## Parish Education Art—Pro and Con

►Let me say a good word or two about your issue of LUTHERAN HERALD dated September 24, 1957. . . . I was very impressed by the attractive layout of copy, pictures, and art illustrations in this issue. . . .

THEO. SOMMERKAMP
Baptist Press
Nashville, Tenn.

►Art is fine in its place, and a "new look" is O. K. once in a while but . . . deliver us from another copy like No. 39 of the HERALD. As symbolism it is ridiculous, as art it is hideous!

NAME WITHHELD

►The Sept. 24 issue was excellent. The format was eye-catching, yet had real meaning in its connection with content. I would like to see more of this.

NAME WITHHELD

## He Is Delighted

►I want to add my voice to the many that have already been raised, expressing satisfaction and delight in the new format of the HERALD. The articles are set off to excellent advantage, and the covers have been downright arresting!

RICHARD W. SOLBERG
Augustana College
Sioux Falls, S. Dak.

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## A Thank You to Our Readers

Replies have been pouring in to our "Will You Help the Herald" questionnaire, published in the Oct. 8 issue.

Your comments and criticisms are constructive, and you have given us many good ideas which we hope to be able to put to use.

In one of the early issues in November we will publish a summary of the results, and as many comments as we can find room for.

We appreciate your interest.

THE EDITORS

P.S. If you haven't sent in your questionnaire, we'll welcome it any time.

# THE CHURCH in Today's World

## Religion in Little Rock

Churches and Christians of Little Rock, Ark. still seem to be on opposite sides of the integration question as these news stories indicate:

### "Ministry of Reconciliation"

A "ministry of reconciliation" in Little Rock's school integration crisis was launched in Little Rock by some 50 Protestant, Roman Catholic, and Jewish clergymen in response to a letter from President Eisenhower asking the clergy to help calm the racial storm.

The President's letter was sent to Protestant Episcopal Bishop Robert R. Brown of Arkansas, who invited the clergymen to a meeting immediately after receiving it.

The group's first action was to ask churches in Little Rock and throughout the state to hold services on Columbus Day, Oct. 12, for "law and order" and "understanding and compassion."

It also urged that each church call in "groups of intelligent, thinking laymen to discuss the ministry of reconciliation."

Bishop Brown said later that the proposed ministry of reconciliation had been greeted enthusiastically in all parts of the state. He said it promises to be one of the most impressive demonstrations of intercreedal co-operation in any part of the South.

Religious leaders at the meeting included Msgr. James E. O'Connel, representing Catholic Bishop Albert L. Fletcher of Little Rock; Bishop Paul E. Martin of the Methodist Church in Arkansas and Louisiana; Rabbi Ira E. Sanders of Temple B'nai Israel; and Rabbi Irwin Groner of Temple Agudath Achin. All were named to a committee charged with promoting the ministry of reconciliation.

### "Integrate Your Churches!"

One thousand members of the white Capital Citizens' Council challenged the clergymen of Little Rock who "repeatedly have spoken in favor of mixing white and Negro children in the public schools" to integrate their churches.

They referred to 15 ministers who signed a statement condemning Gov. Orval E. Faubus for his efforts "to keep Little Rock Central High School segregated."

The citizens' council resolution said in part:

"We recommend and urge all ministers who believe that our children should have racially mixed schools forced upon them to immediately take steps to integrate their churches by publicly inviting colored people to their services.

"Thus with courage to match the convictions and a willingness to suff for their principles, we feel this c be achieved as easily as the integrati of our schools. Under this arrangeme the children would not be asked accept a situation which the adults a unwilling to tolerate."

The council said that if the ministe would integrate their churches, "t would greatly clarify a confused sit ation and help people to know wh church to attend and support."

Dr. W. O. Vaught, pastor of I manuel Baptist Church, said the coun had misquoted the ministers' sta ment.

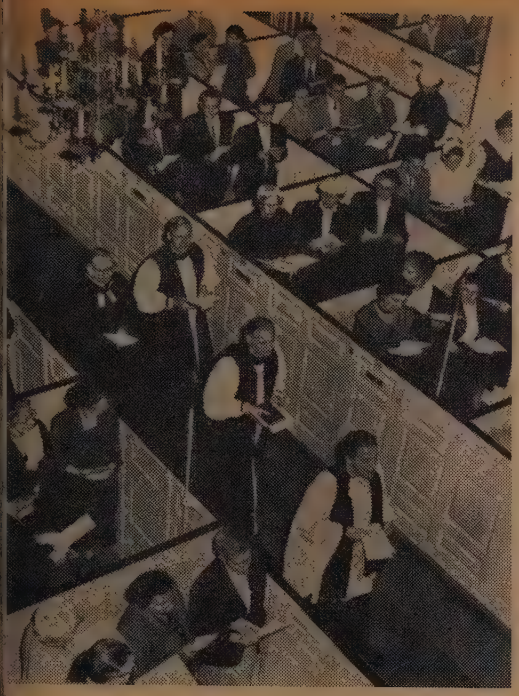
"They are making all of us s that we favor integration," he charg "We did not say we were in fav of integration as such, but in fav of obeying the law and following t Public School Board plan of integrati Our signed statement said we favo obeying the law and not calling o the guard to prevent obeying it."

### Scripture Verse Helped

How she was fortified by a ve of Scripture to enter Little Rock C tral High School with eight oth Negro students when feeling agai them ran high was told by Me Pattillo, 15, daughter of a Neg school teacher in Little Rock.

—RNS Photo

MEMORIAL SERVICE FOR HAAKON—A memorial service for the late King Haak VII of Norway, who died Sept. 21, was held in Washington D. C.'s Episcopal Cathed Shown thanking Dean Francis B. Sayre Jr. of the cathedral (left) after the service Ambassador Wilhelm Munthe de Morgenstierne of Norway. At the center is the R Johannes Aardal, pastor of the Norwegian seamen's Church, Brooklyn, who delivered memorial address.



MARK WESLEY ANNIVERSARY — Some 30 Methodist and Episcopal clergy marched in the procession at a service in historic Old North Church in Boston to mark the 250th anniversary of the birth of Charles Wesley, famed British hymn writer. Charles, a brother of John, founder of Methodism, preached in Old North Church during a visit to Boston in 1736.

—RNS Photo

Melba said that before entering the ool she was haunted by sensations "courage, fear, and challenge."

"With the morning came my definite cision: 'I must go.'" she said. "The se came to me, 'The Lord is my ength and my shield; my heart trust- in Him, and I am helped.' With this se in my heart I entered the halls Central High.

"The sea of faces represented no cial personality to me. Although ne were kind, many showed con- pt . . . I was beginning to believe t the long hard fight was over, t finally this American way of life s going to pay off. As I walked ough the halls alone it seemed as I were lost on an island, an island strange people, having no way of mmunicating with them."

### "Leave Us Alone"

Two hundred members of the Berean ptist Church at North Little Rock red President Eisenhower urging him the name of God and common ency" to "withdraw these troops d remove the stigma and shame that w hangs over our federal govern- nt."

Protesting the presence of the 101st rborne troops in the Little Rock ntral High School integration crisis, Baptists said:

"We wish to lift our voices in strong protest against the unholy invasion of the custom, rights, and privileges of the citizens of Arkansas by federal troops.

"By your action, especially in sending armed Negro troops, you have taken away every vestige of dignity and pride once possessed by people of the South."

## Peter Is Back

Dr. James Peter, a deposed Reformed bishop, is a member of the Hungarian Communist government's delegation to the General Assembly of the United Nations.

He was forced to resign as head of the Trans-Tiscian District of the Hungarian Reformed Church last fall when leaders of the denomination ousted Communist collaborators from key posts following last October's abortive revolt.

An extraordinary assembly of Reformed clergymen, held in Budapest immediately after the uprising, called Bishop Peter "the worst kind of Stalinist" and demanded his resignation, which he submitted a few weeks later.

Shortly thereafter, the government of Premier Janos Kadar issued an official decree naming Dr. Peter president of the Cultural Relations Institute of Hungary.

Dr. Peter is not a member of Hungary's year-round permanent mission to the United Nations but only of its delegation to the current 12th session of the General Assembly.

A nine-nation Credentials Committee named by the U. N. eventually will have to pass on the qualifications of the Hungarian delegation to sit in forthcoming Assembly sessions. Last year, the Credentials Committee declined either to recognize or reject the credentials of the Hungarian delegation.

At issue is whether the Kadar regime, which assumed power after Soviet troops crushed the October revolt, is the rightful government of Hungary.

Dr. Peter was virtually unknown outside of Hungary until the Second Assembly of the World Council of Churches at Evanston, Ill., in 1954, which he attended as a member of a Hungarian delegation of four Reformed and Lutheran clergymen.

Because of charges that he was a Soviet agent and an "informer" against his fellow clergymen in Hungary, Dr. Peter emerged as probably the most controversial figure at the Assembly.

## RSV Apocrypha Published

A Revised Standard Version of the Apocrypha was published by Thomas Nelson and Sons on the fifth anniversary of the publication of the Revised Standard Version of the Bible.

Dr. Luther A. Weigle of New Haven, Conn., dean emeritus of Yale Divinity School, directed the Apocrypha translation. He served as chairman of the Standard Bible Committee of the National Council of Churches which translated the RSV Bible.

The Apocrypha comprises 15 books or portions appearing in the Latin Vulgate Bible of 1592 but which are not in the Hebrew Bible or the Hebrew Canon of Holy Scripture. With the exception of one, these books appear in the Septuagint, a Greek version of the Old Testament.

Because of their inclusion in the Latin Vulgate, the Church throughout the medieval period looked upon these books as belonging to the Scriptures, though not unaware of their lack of canonical status among the Jews.

## Within the ELC

### New Academy President

A. M. Wisness, formerly of Willmar, Minn., has been appointed president of Dakota Lutheran Academy in Minot, N. Dak., succeeding the Rev. Russell Pederson who resigned early this year. Mr. Wisness was superintendent of the Willmar schools for 28 years and has been a member of the Board of Education of the ELC. The Rev. Harold B. Kildahl, Jr., has been serving as acting president of the school.

### At the Seminary

The new academic year finds a new yearly system and an increased number of students at Luther Theological Seminary, St. Paul, Minnesota. The seminary will operate on the quarter system, with three ten-week quarters during the regular academic year, plus a summer quarter. The total enrollment is 502 men, 89 of whom are spending this year in internship. This is the enrollment breakdown:

130 Juniors
115 Middlers
89 Interns
98 Seniors
62 Special students
8 Graduate students

Among the professors, Dr. George Aus is engaged in private study during his year of leave. Dr. Andrew Burgess will have a leave of absence during the second and third quarters. He will visit Far East mission fields. Dr. John R. Lavik is guest lecturer in dogmatics during the first and third quarters. Dr. Iver Iversen, retired seminary professor, will teach history of doctrine during the second and third quarters. The Rev. George Hall, pastor of Arlington Hills Church, St. Paul, will assist teaching missions courses during the second and third quarters.

## People

**The Rev. Nolan Watson,** founding pastor of Christ Church, Glencoe, Minnesota, has moved to Tacoma, Wash., to take up his new post as associate pastor of Bethlehem Church, the Rev. LaVerne Nelsen, pastor.

**The Rev. Orville Mosbo,** formerly of Puget Island, Wash., was installed on September 8 as the new pastor of the Church of the Good Shepherd, Madras, Ore.

**The Rev. Albert W. Erickson,** formerly of Estevan, Sask., was installed on September 15 as pastor of Renton Church, Renton, Wash., succeeding the Rev. S. J. Ristesund who died this year.

**Richard O. Mitchell** is the new executive director of the Norwegian Lutheran Children's Home in Chicago. A graduate of Luther College, he received a master's degree in social work from Loyola University.

**The Rev. O. L. Proehl,** Starkweather, N. Dak., who has been a member of the ALC clergy roster, has transferred to the ELC. He is serving the ELC Starkweather parish.

**The Rev. O. A. Hofstad,** Minneapolis, is serving as interim pastor of Our Savior's Church, Baldwin, Wis.

**The Rev. and Mrs. R. C. Reinholtzen,** Cloquet, Minn., were honored by their parish on the occasion of their silver wedding anniversary and the 25th anniversary of Pastor Reinholtzen ordination.

**Viola Christiansen,** Antelope, Mon was installed in September as the ne parish worker at Bethlehem Churc Portland, the Rev. Reynold Wilso pastor. She is a 1957 graduate of Co cordia College.

**The Rev. Roy Harrisville** has signed his pastorate at Trinity Churc Mason City, Ia., and has left for year's study at the University of Tu bingen in Germany.

**Miss Carolyn Anderson** of San A tonio, Texas, was recently installed parish worker at Grace Church, Covi Calif., the Rev. Walter Nordby, past

**The Rev. Ray Olson,** pastor of C vary Church, Chicago, recently rep sented the Protestant Churches Mount Greenwood on the occasion the Golden Jubilee of the suburb community.

**The Rev. Truman P. Mohn** has ter nated his pastorate at First Chur Chicago, and is serving as pastor Little Cedar and Marshall Church of Adams, Minn.

**The Rev. Joel Rustad,** formerly Milan, Minn., has accepted the c to Bergen and Christ Churches at Gl coe, Minn.

STUDENT CHAPLAINS—ELC seminary students planning to become chaplains lear something of American history late this summer when they visited the Plymouth Planta Fort in Massachusetts. Shown with a guide to the fort are (left to right): Ensign Milo Mathison (ELC); Ensign Robert E. Johnson (ELC); Chaplain C. M. Engedahl (ULC Ensign A. K. Jessen (ELC); Ensign J. U. Vaage (ELC); and Chaplain A. R. Saeger, (Mo. Synod), an instructor on the chaplain school staff

## Obituaries

Mrs. Tina Sand, a long-time member Ossian Church, Ossian, Iowa, died September 16 at the age of nearly years. She was born October 1, 1871, Ossian. She was graduated from ckenridge Institute in Decorah, a, and later taught school for sev- years. She was married in 1894 to b Sand who died in 1946. Funeral ices were held on September 20 in Ossian Church. Survivors include e sons and one daughter.

James Knudson, an active ELC Tex- layman, died on September 18 in las, at the age of 49 years. He was n October 19, 1907, in Bosque Coun- Texas. He attended Clifton Luther- College and Arlington State College. served in World War II in the y as a chaplain's assistant and in eral other capacities. At the time of death he was vice-president of the tional Banker's Life Insurance Co. Dallas. An active layman, Mr. Knud- held offices in the circuit and dis- t brotherhoods and in his local rch, Oak Cliff in Dallas. Funeral vices were conducted by the Rev. rtin Jenson on September 20 at the rch. Survivors include Mrs. Knud- and one daughter.

## Announcements

The National Charities Conference The Evangelical Lutheran Church l be held at Central Lutheran urch and the Curtis Hotel in Minne- lis, Minnesota, on March 2, 3, and 1958. All superintendents and direc- s of institutions and agencies, chap- ns, and board members are urged attend. It is also hoped that the trict and Circuit Charities secretaries he WMF can be on hand to become ter acquainted with all phases of Charities and Welfare program of Church. More detailed announce- nts will appear later.

(The Rev.) Oliver Bergeland
Pres., National Charities Conf.

### rcuit Conventions

os Angeles WMF, Oct. 31, at Solheim me, Eagle Rock, Calif. Speakers: Mrs. N. ls and Mrs. Theo. Hax.

ioux City WMF, Oct. 29, First Lutheran rch, Sioux City, Iowa. (Correction)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**ST. PAUL CHURCH ADDS UNIT—Sixteen classrooms, auditorium, pastor's study, fellowship room, and visual aid room are contained in this new educational building of East Immanuel Church in St. Paul, Minn. The unit was dedicated on September 22 by Dr. E. C. Reinertson, president of the Southern Minnesota District. Three former pastors also participated: Sam Carlsen, C. M. Hanson, and O. B. Endresen. The congregation was organized in 1888, and the present church was built in 1932. The pastor of East Immanuel is the Rev Gerhard Huggenvik.**

## Changes of Address for ELC Pastors

J. Alver, Gardner, Ill., 10-31-57

L. Donald Docken, Emmons, Minnesota, 10-28-57

Donald M. Flaten, Poli via Garoua, French Cameroun, West Africa, 9-26-57

Ivan B. Fagre, 331 Eifuku Cho, Suginami Ku, Tokyo, Japan, 10-2-57

Grant S. Gard, Hq. 834th Air Base Group, England AFB, La., 9-25-57

Donald I. Hanson, Box 637, Ponoka, Alta., Can., 10-9-57

A. H. Hoyme, 2630 Harriet Ave. S., Minneapolis, Minnesota, 10-1-57

Henry B. Kleinert, Midland College, Fremont, Nebr., 10-1-57

Theo. Lerud, Grand Marais, Minn., 10-1-57

Arnold J. Melom, Byron, Minn., 10-13-57

Truman P. Mohn, Adams, Minn., 10-1-57

Luther D. Monson, Rt. 1, Box 188, Bonduel, Wis., 10-1-57

Jack Olson, 2903 S. Wilkes Rd., Rolling Meadow, Ill., 10-1-57

Arthur O. Pedersen, 1600 S. Robertson Blvd., Los Angeles, Calif., 10-15-57

Luther M. Roseland, Sr., 18205 Roscoe Blvd., Northridge, Calif., 10-1-57

H. A. Strand, Savage, Mont., 10-1-57

Oscar Thompson, 727 Mason St., Rhinelander, Wis., 10-1-57

T. O. Torgeson, 2410 N. St. Louis Ave., Chicago 47, Ill., 10-5-57

Daniel Vinge, 2423 Como Ave., St. Paul 8, Minn., 10-2-57

## Want Ads

For sale: Oak chancel furniture in excellent condition, nicely finished. Included are altar, rail, pulpit, and baptismal font. Write Trinity Lutheran Church, Box 630, Jamestown, N. Dak.

For sale: 27 used black choir gowns at $2.00 each. Minneola Lutheran Church, Zumbrota, Minn.

# Parish Conservation Service

(Formerly The Placement Service)

**The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)**

## FOR SALE

### Farms

Quarter section improved farm in east cent. S. Dak. 6 mi. to town and ELC church. Mail rte. 120 acres tillable. 534-1A

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320 acres in Pennington Co., Minn., and 720 acres in Marshall Co. About ½ under cultivation. Normally well drained. $23 per acre. Selling due to illness. 534-3A

### Houses

Modern house in S Minn. college town; remodeled 2 bedroom home. Price: $10,750. 534-4B

### Businesses

Country grocery store with gas pump N Minn. Bldg, fixtures, business, all at tractive price. owner retiring. 53

Dray and transfer business in N Mon trucks and 2 bedroom home included. agency for United Freight Lines and con with Great Northern Railroad, Selling du ill health. 53

Grocery store in NE Ia. town. Cost: over loan of $5,500 and about $4,000 in in cash. 53

Drive-in restaurant in resort town i Minn. Excellent location. Reasonable. Sh by appointment. 53

Gamble store in SE S. Dak. 30x70 bldg. Low inventory, 2 occupied apartm on 2nd floor. Philgas agency and Stan Oil gas pumps. Only hardware store in t Good farming area. New Lutheran chu 53

## FOR RENT

4 room unfurnished lower duplex a ment in Minneapolis. $60 per month utilities. Near 27th Ave. S. and Lake St 534

## POSITIONS WANTED

Widow wants position as matron in Home or Children's Home in Minn. NW Dak. Also interested in position with We Dept. as case worker. Have had 3 yrs col Teaching exp. Can furnish good reference 534

Woman will do baby sitting in her h while mother works. Near White Bear L Minn. During day. 534

Chemist with 4 yrs college, now hol good rating, wants job doing chemical w 6 yrs exp. Married. 534

Couple wants farm work year-round. Fa of 4. Both raised on farm. 534

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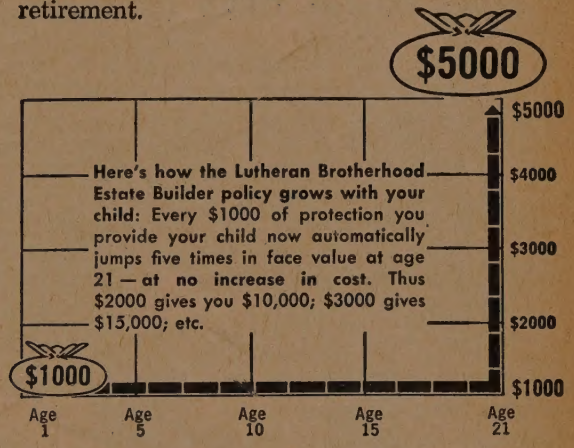
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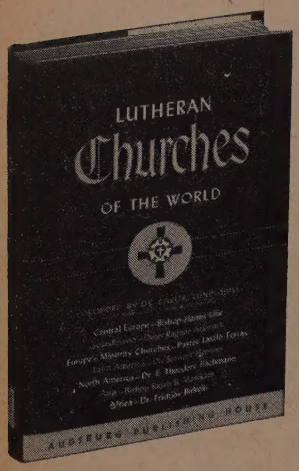


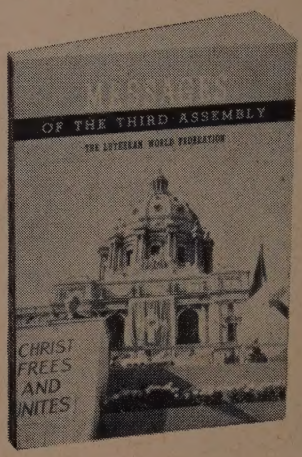


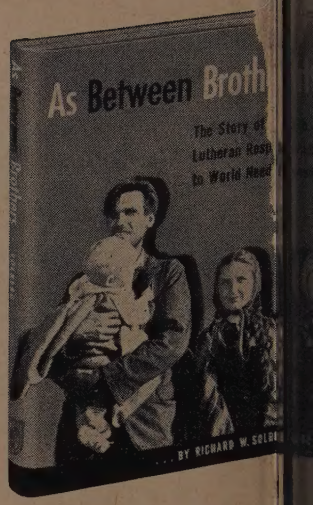


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